THE PACIFIC

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THE MAKING OF MAN.

WHERE is one that, born of woman, altogether can escape
From the lower world within him, moods of tiger, or of ape?
Man as yet is being made, and ere the crowning Age of ages
Shall not aeon after aeon pass and touch him into shape?

All about him shadow still; but, while the races flower and fade,
Prophet-eyes may catch a glory slowly gaining on the shade,
Till the peoples all are one, and all their voices blend in choric
Hallelujah to the Maker, "It is finished,"
Man is made.

—Tennyson...

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EMINENT LONDON PREACHER DECLARES THAT MANY CHRISTIAN LEADERS ARE IN THE SWAMPS OF HEATHENISM.

The first Sunday in August was observed in many churches in England as a day of thanksgiving and intercession. A form of service was prepared for use in the Free Churches. The Rev. T. Rhondda Williams, a leading Non-Conformist, states in the Christian Commonwealth that he could not use it. Among the things in it that were objectionable to him was the request that God would send out his light and truth and enable the leaders to lead on to victory. Dr. Williams' comment on this is: "What sincerity can there be in asking that God's light and truth should lead us to victory when we know perfectly well that for such victory what we have to use is not light and truth, but as much trickery and deception as possible. * * * We must constantly use cunning and deception and trickery in war, and I cannot pray that God's light and truth may lead us to success when I feel sure that they would do nothing of the kind. If the prayer had asked that God's light and truth should lead us and bring us to a speedy end of the war, I could have prayed it. * * * Moreover, if I ask God to lead me I want to give him the option of choosing the way. This prayer simply asks him to lead us to where we want to go and to make successful the things we want to do. What if God wanted to lead us somewhere else? What if he wanted to lead us through defeat to some greater spiritual possession than anything we have yet conceived? The prayer does not give God the option. In fact, it seeks nothing but a champion for ourselves and our scheme. Let us pray for light and truth to lead us to his holy hill, whatever it may be, and wherever it may be."

Dr. Williams says further that he cannot quite commit himself to the statement in the prayer that God has guarded their shores from invasion and their people from hunger. As to that he writes: "We know that what has guarded our shores has been our battleships. It is true that there is no reason for saying that God has not guarded them. Objection might be made on the same ground to thanking God for our food, simply because we know that we have worked for our food, and that otherwise we should not have had it. But the prayer implies that God has a special interest in guarding the shores of our country. And it is that implication that I resent because it partakes of the old notion of a tribal god. In fact, it is the relic of that and nothing else." And Dr. Williams reminds the British people that God has not guarded their shores from invasion by German aeroplanes, simply because the British haven't had enough aeroplanes to stop their coming. And he continues: "I dislike the idea that God has a specal affection for us which he does not have for others. We might as well thank him for helping us to blockade Germany and even to starve the babies in that country."

As to the phrase, "Thou hast maintained the patience of our people," he says: "When so many deceitful things have been done in order to try and prop up that patience, when so much truth is concealed in order to make the people continue to support the war, I could not, without hypocrisy, say that God had maintained this patience." And as to giving thanks for "the leadership of those who lead," he says that this could be done only with terrible discomfort; for he would be thinking of all the muddles that have been made, all the broken pledges and bad faith, etc.

And as to saying to God, "Thou hast graciously furthered our righteous cause," his thought is: "If God is really engaged in furthering our cause, his power must be exceedingly small. If God is committed to our victory, as this prayer implies, I cannot understand the fluctuating fortunes of the war nor why he delays the victory so long." And finally Dr. Williams states his conviction emphatically: "The simple fact is that this prayer is a prayer to a tribal god, and it is something of a reflection upon the Christianity of the twentieth century. We do indeed want God's light and truth to lead us to deal honestly with one another, to be just and fair to all men here and everywhere. I would gladly join in special services to ask God to make the nations truthful in their dealings with one another, to drop the things of shame, and the policies they must desire to conceal. United prayer along these lines by all the churches of Christendom might be a tremendous force in bringing about a righteous peace. It seems to me that a revolution is needed in religious thinking. Many of our Christian leaders are in the swamps of heathenism."

BRITISH WAR-TIME RELIGIOUS THOUGHT.

There is in our country no such pondering over religious questions as there has been in England since the war began. Later there may be, for the war has not as yet touched us deeply.

One of the latest books in which there is consideration of these questions so intensified by the war, is "The Day of the Ordeal," by Professor W. P. Paterson of the University of Edinburgh. The British Weekly says of him: "The author is a great and trained theologian, and a dialectician of the first rank. His intellect wrestles in an athletic fashion with the problems of the ages now brought to their sharpest forms. But his heart is also deeply engaged, for has he not two brave sons dead on the field of battle? So. he writes as one of the great and growing fellowship of sufferers.

"Nobody is where he was before the war. As Dr. Paterson points out, some have lost their faith as the tragedy went on, while others again have had their faith deepened. But even those into whose thoughts new life and new order have been brought by the war have had to verify the articles of their creed. They have had to strive for a fuller understanding of relevation in its resources and in its limitations. They are happy if their faith is confirmed. This has been the experience of Dr. Paterson.

The war has exercised his powerful mind to the full, but he could not speak to the mind of his time if he were not deeply alive, with all his confidence in the ultimate victory of what is highest and best, to the dark and anxious present."

The part of Professor Paterson's book about which greatest interest has centered in England was that which relates to the war and the religious problems arising therefrom. He says that "a catastrophe in the life of a nation has the character of a process of judgment which acts as a dividing force, extorts vital decisions and gathers men into their own distinct and characteristic companies." He holds that God, having conferred upon man the dignity of a free being, had accordingly to accept him with all that this involved—that he might misconceive his true end and break the moral laws of the universe. But Professor Paterson holds that God has reserved to himself some control and that he over-rules and leads the drama of human history to an ultimate worthy issue.

The British Weekly, from which we get our ideas of this book, says: "At the same time Dr. Paterson refuses to accept the theory of a special penal judgment, and he seems to rest in the conclusion that the Ruler of History guides and seconds human progress. The wise love of the Eternal is the key to the understanding of his way with the world. Dr. Paterson has no doubt of the fact of Providence—a particular Providence. Jesus taught us that God draws no distinction between human beings, but thinks of everyone. In fact this doctrine of God's providential care lies at the very heart of our Lord's message. It is one of the great discovered secrets of the universe. If this be so, then God is teaching us and leading us through the troubled ages. Dr. Paterson well says: "It is remarkable how many of those who have done great things in the world—in the State as well as in the Church—have been sustained by a child-like faith in a particular Providence."

"The British Weekly tells us of Goldwin Smith, who in his brilliant youth became Professor of History in the University of Oxford, boldly declaring his ruling beliefs in a series of lectures and asserting frankly his faith in the providential leading of the world, and a progress culminating in the enthronement of righteousness. The Weekly expresses its convictions: "It is but too certain that there is much to shake and try the faith. What is going on in the world in these days cannot be contemplated even by the most faithful without perplexity and even dismay." Nevertheless the Weekly, though unable to understand why England should remain in the horror of this terrible war, declares: "We must flinch from no facts that meet us, however unwelcome and baffling they may be. It is after all by faith that we must walk, though faith is often mercifully confirmed. The faith of truth and right will be strongest in the end. That God in Christ is doing his work will nerve us even now to accept what happens without the loss of hope and the breaking up of fundamental convictions."

In our studies of life and thought in recent months we came upon an article by the Rev. Dr. Wotherspoon of Edinburgh on "The Meanings and Teachings of the Present Visitation." Dr. Wotherspoon writes: "We must try to take wide views and long views. This cataclysm of Western civilization did not take place because of Britain or for the sake of Britain. . . . We imagine ourselves as at the center of the universe and think of the world as something that revolves round our homes. We talk of God as if he regulates his providence by our conduct and for our interest. It is not Germany alone which postulates a tribal god. Whereas God is the God of the whole earth, and Christ died for mankind. There are men beyond the mountains, and nations beyond the narrow seaa, for whom also God has a care. . . . If we are to understand the meanings of this war we must try to forget our own importance to ourselves and we must ask what may be God's meaning in it for mankind, for Europe, for Christendom."

And then Dr. Wotherspoon reminds his readers that Heaven has a long memory, that it forgets nothing. "There is much in our national past which we would fain forget and would fain have forgotten by others and by the Judge of nations; but now it rises from its grave and meets us. The exactness and faithfulness of retributions which have appeared in these last two years is enough to convince an atheist. I suggest that in seeking the meanings of this visitation we should not be content to remember only the last decade or thereby, nor be content to talk of our good conscience in the momentary crisis of August, 1914."

In casting about for what he calls the divine meaning of the war, Dr. Wotherspoon expresses the opinion that while for the allianee of Central Europe it may mean that wrath of God which is manifested when mercy finds no remedy, while it may mean "the abandonment of the nations concerned, to be filled with their own devices;" while it may mean permission to them to show the world what evil is when evil is free to be itself; while it may mean that God will allow the world to have a demonstration of the nature of its own principles of action. of the realization of its own ideals when carried to their logical conclusion; while here is the end when Christ's bands are broken and his cords are cast off, yet for the British people and for those standing with them "it may mean the opposite—it may mean Election: I have loved thee, saith the Lord; it may mean God's severity to that which he loves. . . . This may be the Divine intention for us by the war; its significance at all events must be very different for those who suffer because they oppose God, and for those who suffer for righteousness' sake. We may be enduring chastisement as of sons, yet be glorious as fighting in the cause of God. We may dare to see ourselves thus, as God's instruments, exalted and enriched in our suffering and earning great rewards in the fruit of it; yet this very thing may cast us down lowly before God in the sense of terrible unworthiness to be his instruments—we sinners to judge and smite our fellow-sinners."

But, though Dr. Wotherspoon leads the people of England to contemplate whether God has laid on them the office of executing judgment, he bids them reflect on the consequences of being elected. Here he says: "Let it be that in truth our British race has qualities and ways which fit it, as no other seems fitted, to build on earth's fields a kingdom in some measure symbolic of the Kingdom of Heaven—a kingdom of liberty and justice, brotherhood and peace—then we bring upon ourselves the word of Election, 'You only have I known of all the families of the earth (or perhaps, you as none other): therefore I will visit upon you all your iniquities." In that case there is the tremendous question of our responsibilities as a world power, and our use of them. In that case there is still the nearer question of our national and social conditions; we may then be the servant who knew his Lord's will and did not do it; and what if we are beaten with many stripes?"

Having thus cautiously led up to this, having presented the British as chosen to execute judgment on a wicked people, Dr. Wotherspoon concludes: "It may also be borne in upon us that in this narrower relation we may have to find something of God's meaning in relation to our lagging behind his grace and our opportunity. For the

time we should be in matters of social well-being, the world's teachers, yet in much we have failed even to learn lessons which neighboring nations have to teach us. It is not that we have not advanced, it is not that this generation is not in ways better than recent generations, but it is perhaps that we hesitate and linger and will not do the things that we know, and that among the signs of the times we may read this message, 'If the Lord be God, follow him; but if Baal, then follow him.' The war has let us see God's finger laid upon our unhealed sores one by one; on our slavery to liquor and its system—we, a nation, in pawn to a trade; on the white slave traffic; on our class divisions, and our incapacity so much as to understand, one class another; and on our worship of money; God has made us to burn our money before Him, five million a day, as the idol furniture was burned before the apostle at Ephesus; on the mad partisanship of our politics; on the empty cradle and its hideous explanation; on the unsocial nature of our society and its bitterness of spirit. . . . The war has shown us a profound need of a Christian Reformation:"

CHRONICLE AND COMMENT.

Bishop Bell, of the United Brethren Church, who has had charge of the Pacific Coast District for several years, has been transferred to the East, and will reside in Washington. The Coast will miss this able and genial man.

The Rev. Francis Watry, pastor of the Unitarian Church at Long Beach for several years, is pastor now of what is called the "Free Church." His views on the war led to his forced resignation of the pastorate of the Unitarian church. About twenty years ago Mr. Watry was a Congregationalist, having been first a Catholic.

Quotations from and comment on the recent sermon in The Pacific by the Rev. Dr. Heald, Superintendent of the Congregational Home Missionary Society in New Mexico and Arizona, appeared in the Boston Transcript of September 1. Several weeks ago the Transcript published considerable of the paper read by the Rev. George Atkinson at his installation at Martinez, entitled "After Twenty Years."

The Rev. Dr. John Kelman of Edinburgh, Scotland, who spent several months as a chaplain on the war front, tells of a lad of 19 just come from the furor and strain of a week's fighting in the trenches, grimy and mud-plastered. After he had bought his cup of tea, a mug of cocoa, his jam and bread, postal cards, and everything that he could to prolong his buying, a penny at a time, and he was asked, "Are your wants met, my boy, can I do anything further for you?" he said, "No, I don't want anything more but, I, I—just like to hear the sound of your voice." Mr. Varney, New Zealand Y. M. C. A. Secretary with the forces, tells this story, which reflects the demand of the heart for mothering: A boy about one of the huts who had cut his hand came to a lady helper to have it bound up. After neatly giving her first aid attention the motherly-hearted woman said to the boy: "There, laddie, that's all right. Isn't that as nice as your mother would do it?" But the lad sheepishly said, "But my mother would have kissed me." The lady helper kissed him and the kiss had more than healing for a cut finger; it healed a mere boy's aching heart for mothering.

The New York Post, a thoroughly loyal paper, says editorially: "If the People's Council is denied a hearing in Washington it will be a grave blow to free speech in America. The trouble seems to be thaat the public believes that this group desires to talk a pro-German peace, or in some way to indulge in treasonable practices. Nothing of the kind, we are sure, can be truthfully alleged against them. Aside from their opposition to the Draft Law—the repeal of which it is quite within their legal rights to ask—their program as sent to us relates largely to economic policies, taxation, etc., the international organization of the world after the war, and the question of peace terms. Not one in a thousand of their critics has known what their aims were or what their spirit. It is quite conceivable, for instance, that the Council might come out with a ringing endorsement of at least the bulk of the President's reply to the Pope. But whether these are mischievous, or misguided, or merely misunderstood people, is now a question of minor importance. The great issue is whether legitimate, law-abiding free speech as guaranteed by the Constitution of the United States is or is not dead in America."

Rev. E. Guy Talbott, Executive Secretary of the California State Church Federation, who returned recently to Los Angeles after visiting the mobilization camps and forts on the Pacific Coast, left last week for a visit to all the camps in the South, stopping at El Paso. Mr. Talbott is stopping at these camps enroute to the Congress on Interchurch Federations to be held in Pittsburgh, Pa., October 1-4, at which time a standardized program relating the churches to the problems of mobilization will be worked out and adopted. The purpose of Mr. Talbot's visit to the mobilization camps is three-fold: 1. To make a study of the moral and religious situation in the cities adjacent to the camps and a study of what is being done to meet the moral and religious needs of the soldiers within and without the camps. 2. To seek to relate the church in each of these cities in a practical way to the problems of mobilization, to secure their intensive co-operation with the work being done by the Y. M. C. A. within the camps, and to secure a wholesome environment within the vicinity of the camps. 3. To secure delegates from each of these cities to attend the Congress on Inter-church Federations at Pittsburgh. Among the prominent speakers to be heard at Pittsburgh will be Dr. John R. Mott, who has visited the prison camps in all the European countries, and who has just returned from Russia, where he went as a member of the Commission from this Government to Russia.

Writing from Pekin, China, on an International Sunday School lesson of recent date, William T. Ellis, a well-known journalist, said: "Most of the present failures of our Christian civilization are due to failures of our moral and religious leaders. Let us not mince words here. Shallowness, materialism, sensuality, pleasure-lust, ruthless selfishness in economic relations, political perfidy, and the plight of the poor, may not be evaded as a responsibility of those who set moral and social standards. Our generation has lacked supremely in faithful shepherds, who are nowadays called preachers and teachers and authors and editors and publicists. The high, stern, challenging note has been missing from the spoken and written word, generally speaking. In conversation among themselves, religious leaders freely admit that the ministry has never before been so manifestly treated as a 'job,' a means of livelihood, as today. So also with the teaching profession. We are busy with schemes of pensions and minimum salaries to make the positions as lucrative and attractive as possible. Even being a missionary may become a mere profession. Clergymen, like actors, are graded by the salaries they can command. Ecclesiasticism concerns itself more with the business end of the church and her employed officers

than with the living issues that touch the welfare of the spirits and bodies of the people. Of course there are a multitude of noble exceptions; but what honest and informed person will deny that professionalism is the blight of moral and religious leadership today?"

In an article in a Honolulu paper, Mary Dillingham Frear writes: "Here in Honolulu, one of the marked elements of cheer is the growing companionableness of our cosmopolitan population. The very name of one of our prominent organizations arrests one's attention and calms one's pulse in these days when war is on the tongue of all. That name is Pan Pacific. * * * There is nothing more thrilling in all our public doings than the meetings of the Pan-Pacific Club, when Americans, Japanese, Chinese, Koreans, Filipinos, Siberians and Australians join hands around the Pacific and pledge themselves to 'brotherhood around the shining sea.' Our Young Men's and Young Women's Christian Associations are democratic and peace-loving and friend-building in the very fiber of their being. The recent requests made of these two organizations by the Japanese people that they give practical assistance in 'citizenship work' among the American-born Japanese, and the eager response, are quite in accord with human inter-understanding. It has been a happy experience to meet scores and scores of young girls, Japanese by race, American by birth, studying and comparing the customs and institutions of the East and the West, both their rich heritage. To know each other's points of view, to learn each other's ways of thought and life, this is to develop a sympathy that makes for progress. Writing as one acquainted with the inner workings and plans of the Young Woman's Christian Association, I would call attention to the flourishing condition of its Japanese Girls' Club, Wakabi Kai, its large citizenship class, now, for the summer, turning its efforts to first aid classes in Red Cross instruction that they may join the throngs of their American, British and French sisters in being prepared to 'do their bit.' And while these activities are increasing, we are eagerly awaiting the arrival from Japan of a Japanese secretary to be added to the present number of our association secretaries, to give a Christian welcome to the 'picture bride' and to help her adjust herself to new living conditions in Hawaii. Our latest joy connected with our Japanese constituency is the choice of Miss Tanaka to go as one of our association delegates to the great annual conference of the Young Woman's Christian Association at Asilomar, California. What new enthusiasm and inspiration may she not bring back to hearten us in our work and to strengthen our democratic ideals."

The superintendent of the Anti-Saloon League in Nevada writes, after an 1800 mile automobile tour: "We found the wets well organized in the larger cities but we do not mean by that that they will all give a majority vote against the drys. The merchants know who gets the first money of many a householder. The saloons are so plenty —one to every 80 of our population—that every 20 men must support a saloon, and this gives legitimate business slim picking. The ranchers are almost 100 per cent dry, and the main reason for this is that he cannot get reliable help to take care of his crops. The mine operator is dry because he can only produce about 60 per cent with the same pay-roll that he can in Arizona. The miners and ranch help are dry because as one man expressed it, 'The Nevada men, many of them, are wearing overalls for Sunday best and the lumber-jacks of Oregon and the miners of Arizona are wearing good clothes and riding in their own automobiles while the Nevada man walks, and does most of that between the place he works and the saloon.' Imlay, a freight division point on the Southern Pacific Railway, presented almost a unanimous petition to the County Licensing Board of Humboldt county and the saloons are a thing of the past. At Copper Gulch, near Battle Mountain, there were about 140 men employed and there were four saloons with all the vices that it takes to make the saloon business ideal. The result was about one murder a week, and the whole proposition was so vile that over 90 per cent of the miners and mine owners signed a request to have them shut off and the Licensing Board of Landers county at its meeting in July refused them licenses. The gamblers and brothels do not flourish in a dry gulch, so they are moving out. As a result the mining company is building the men a fine clubhouse. Ruth, in the Ely district, has no saloons. The copper mining company cleaned them out. At Ludwig, after a bitter fight, the copper company succeeded in abolishing the saloons. Thompson is the location of the smelter of the same company, and is dry."

LARGE USE MADE IN HONOLULU THIS SUMMER OF TWO CALIFORNIANS.

We see from notes in The Friend of Honolulu that wide use was made of President Nash of the Pacific School of Religion and A. W. Palmer of Plymouth Church, Oakland, while they were in the Hawaiian Islands in July. In Central Union Church news items it is said:

"On July 8th the church delighted to welcome to its pulpit Rev. Charles Sumner Nash, D.D., president of the Pacific School of Religion, who gave a stimulating and inspiring address on 'The Call to Greatness,' and followed that the succeeding week by a timely and significant address on "The Main Problem,' which pointed out the necessity for training Christian leaders if the work of the church is to be carried on. President Nash has a mellow wisdom and quiet logic in presenting his clearly reasoned sermons which gives them compelling weight and dignity.

"The Rev. Albert W. Palmer of the Plymouth Congregational Church of Oakland found many old friends and a hearty welcome awaiting him in Honolulu. Besides preaching on July 22nd and 29th and August 5th, he addressed an educational council and the Men's League and spoke to audiences on Hawaii and Maui. On every occasion his forecful and original addresses combined with the magnetism of his winning personality and enthusiastic young manhood won him hosts of new friends.

"At the midweek services President Nash spoke most helpfully on 'Training for Immortality" and again on "The Principal Thing.' "

At a series of union services, Sunday evenings, held on the ground, President Nash and Mr. Palmer gave sermons "popular in character, with a stirring gospel message.." These services were attended by at least 600 persons. Concerning an Educational Conference, held under the auspices of the Religious Education Committee on the 30th of July, The Friend says: "More than one hundred representative men and women of the church were present and listened intently while a dozen speakers voiced with astonishing frankness some outstanding problems which the church faces. Rev. A. W. Palmer followed with the main address of the evening, showing great dexterity in gathering up the threads of the discussion, relating them to the universal problems which the church is meeting everywhere, and concluded with some general constructive suggestions for a progressive church program."

In an edtiorial note bearing the caption, "Our Obligations to California," The Friend says: "We shall not at-

tempt to enumerate them, but to acknowledge our increasing obligations. During the summer Revs. Dr. Nash and Palmer of Berkeley and Oakland, while acting as pulpit supplies, have distinctly increased our feeling of oneness of interest with California in many ways. The Pacific School of Religion, of which Dr. Nash is president, is now training several young men for work in these Islands, has recently received three of our promising Japanese, and is now about to receive two young men from our Bible School, Mr. Cortezan (Filipino), and Mr. Joseph Amos (Hawaiian), and probably one more of our Hawaiian students. The advanced education of our candidates for the ministry has been one of our vexing problems, but such cordial assistance as this is certainly heartening."

HOW A GREAT BRITISH REVIEW LOOKS ON THE WAR AT THE BEGINNING OF THE FOURTH YEAR.

The August number of The English Review contained an article of some length on the war, from which we make excerpts as follows:

"As we enter the fourth year of war Europeans must indeed wonder whether civilization is sane or insane, and whither it is drifting. On purely military grounds the situation remains much as it was after the battle of the Marne.

"It was thought that the secret of positional or trench war had been found in an overwhelming big gun superiority, but already we know that the big gun is not the decisive factor, because the big gun itself is positional, whereas the essence of strategy is mobility. * * *

"The great spring offensive which we were led to believe would secure a decision, ended in purely tactical advantage."

After further viewing the situation, the Review concludes: "At the end of the third year of the war, then, we find a military position which is sationary, which at the best cannot lead to decisions until next summer, and probably will not then lead to an absolute decision in the conditions which must be reckoned with of a more or less defaulting Russia; yet at the same time we have the elements of hope and wisdom in a way that three years ago seemed unthinkable, and even last year looked like a dream of Utopianism.

"On the whole, despite the loss and sacrifice, the despair and sorrow, war as it proves its own futility (militarily viewed) is heralding the dawn of a new conception and statement of life founded on common principles. The war has long ceased to be a question of nation versus nation; it has ceased to be a struggle between groups of Powers—it has grown in its epic tragedy into the affirmation of civilization at war to perpetuate and insure its own identity of truth and application. It is a wonderful thing. All over Europe, Democracy is rising in masterful understanding of its conscience, learning to think internationally. All over Europe the last elements of Feudalism are falling to the ground. A new Europe is awaiting us—a place that will be made by fine strong men who have fought and won to this freedom. Yet such a condition cannot be unless all Europe wins in equal proportions, and here we have the hope and meaning of the war. * * * To talk at this hour of 'knock-outs' is levity. Our true objective must be a **European whole**, not a European disparity or discord; it is thus a point of correction. When that is reached our work is done; the rest must be a creation. That is the new thing this war has given us—a common creativeness. We can face the future, then, with a quiet confidence. What remains to do is full of hope, for assuredly it can only be accomplished through reason. And this we owe to Russia. Thus the Democracies of Europe can hail Democracy and cry: 'The peoples perish that they may live.'"

DIVERGENT OPINIONS ON THINGS PSYCHIC.

The writer of an article in The New Church Review on Sir Oliver Lodge's "Raymond" asks "Why not go to Swendenborg directly as a seer of the first order?" The author of the article claims that "he was a Divinely authorized agent to reveal without error and deceit the nature of the spiritual world, the life after death, and the spiritual sense of the Word of God. Criticism is made of Sir Oliver Lodge's book and it is claimed that "the ignorance and the erroneous views expressed by Raymond through the mediums do not truly represent the state and condition such a trained youth would be in after several months in the spiritual world."

It is stated in this New Church Review article that Swedenborg undoubtedly teaches the possibility of mediumship, but that he also warns against its dangers. He declares also that the information from the other side does not usually, if ever, come from the person with whom one desires to communicate. "When spirits take possession of a man and use him as a medium, it is not only dangerous to his physical well-being, but especially to his spiritual welfare, because they bring a powerful persuasion as to the truth of their statements even when they lie. They use the man's memory, the facts, personalities, knowledges deeply hidden in his subconscious mind; and bringing them forth, they use them to convince him that they are the personality he seeks. Moreover, when with the medium they are out of their spiritual state, and consequently cannot give a knowledge of it."

In the Hibbert Journal for July there is an article by Charles Mercier, M.D., F. R. C. P., which takes a decided stand against Sir Oliver Lodge. Dr. Mercier says in way of introduction: "Sir Oliver Lodge is conducting what may fairly be called a raging, tearing propagandism in favor of spiritualism, telepathy, clairvoyance, crystal-gazing, and all forms and manifestations of occultism. * * * His last book on the subject has sold in tens of thousands of copies, and continues to sell at a great rate. The advertisements of mediums in the papers devoted to spiritualism became very numerous until the prosecution of some of the more notorious, when the advertisements suddenly ceased to appear. The public is so thoroughly permeated and excited with the propaganda, that at the trial of one notorious medium it was stated that if the matter was pushed half London would be implicated. * * * People in trains, tramcars, shops, restaurants, and clubs are all talking spiritualism. The thing has caught hold in a way and to a degree that has not happened for more than a generation; indeed, it is doubtful if a parallel could be found more recent than the witch-mania in the 17th century."

Dr. Mercier sounds a warning, saying, "To many people spiritualistic practices carry a decided, it may be a grave, danger to sanity."

In the same number of the Hibbert Journal in which is Dr. Mercier's article, there is the Presidential Address to the Society for Psychical Research, for the year 1917. It is by L. P. Jacks of Oxford, in which we find this interesting paragraph:

"To prove that the dead survive, it is not necessary to assume that they are in another world. They may survive in this world. They may even remain organic members of

the human race. Like the notion of a disembodied spirit, the idea of the two worlds is one we have inherited from other sources. * * * We may find that the upshot of psychical research is not to give us another world, supplementary or successive to this one, or of another nature than this, but to extend the boundaries and deepen the significance of the one world in which we and the so-called 'departed' are all living together under a unitary system of law. At all events let the matter be decided by the evidence and not by our preconceptions of what the evidence ought to mean. For my part, I should be glad to hear no more about 'the other side,' unless it be used as a metaphor or as a concession to the poverty of language, though even so I think it confusing and dangerous. If you take it for granted that communications **must** come from another world, or from 'another side,' you will find yourself at every step putting means into the evidence that it does not actually bear; you will read it in the light of a theory formed in advance, which theory, if the evidence were impartially taken, might be found untenable."

Mr. Jacks makes this very sensible suggestion to phychic researchers: "We will assume, then, that communications, genuine communiations, are taking plae; and dismissing from our minds the notion that they are coming from disembodied spirits or from another world, we will let the communications themselves tell us where they are coming from, and what kind of beings they are who are making them. Especially will we be on our guard against letting the words 'spiritual' or 'supernatural' or 'supernormal' intrude themselves on our observation. These words imply that we have already made up our minds as to what the communications mean, which is the very thing we want to find out. We will not use these adjectives unless the evidence itself convinces us they and no others are the adjectives we ought to use."

THE SOLDIERS NEED ALL THEY RECEIVE.

There was going about a few weeks ago a newspaper item to the effect that a soldier could, out of his $36 a month pay send home at least $25. Charlotte Bangs, who has served as an assistant to the Mess Sergeant, says that this cannot be done. In an article in the New York Times she says:

"Out in Texas, last year, the Mess Sergeants had to manage as best they could on a Governmental allowance of 29 cents a man a day. It was a thankless task. Nearly every man had to buy extra food consumed in excess of that allowance.

"There were hundreds of such debts. That is why appeals were sent home, 'Send me money; I 'm broke.' The money order department did a heavy business in Texas last year.

"This war finds the 29 cents increased to 39⅛, or plain 40 cents, as Mess Sergeants have called it for convenience. But even this increase is not sufficient to cover cost of food given men in camp three times daily. Officers and men 'chip in.' Army rations are beans, bacon, bread, or hard tack, coffee, tea, rice, dried prunes, apples, sugar. There variety halts. Now, placed in the hands of a trained cook, these foods are made palatable in regular army camps and even a 40-cent limit can be maintained by the Captain who guards closely his Mess Sergeant. But when these foods are placed in the hands of recruits to the camp kitchen from office, shop, and factory, some truly fearsome dishes are evolved. The coffee has been complained of in every camp. It is very bad chicory, three-fourths blended. Its price is stated by one cook who knows to have been 19 cents a pound to the Government.

" 'If the Colonels of each command,' said a cook to me, 'would explain to the Government that coffee such as this must be used in double quantity, and then not boiled, lest it become a real poison by reason of the grounds, not coffee—why, I think it would be economy to supply a better grade.'

"This cook (one of the best in the Federal service), did not know that a good price had been paid for an inferior grade—'graft,' in other words. Somebody makes on the coffee deal, and the soldiers are the sufferers. This is the only complaint I heard in camp.

"All other foods questions have been uncomplaininly settled by personal outlay on the part of the soldier.

"Again, soldiers often receive wrong sizes of shoes, shirts, trousers, caps, and socks. They seldom complain. But when something is wrong with the food, out comes the pocketbook. To leave a soldier only $11 a month would be to deprive hom of proper food. Few cooks and Mess Sergeants can today keep inside the 40-cent limit for each man, and the man not actually be hungry. It may be patriotic, but there's not profit in it for the soldier.

"Now, the Government does not mean that any except the best of foods shall be used. It pays for good, and wants just that. Who, then, makes this cash sum for selling one grade and supplying another? Who "passes" on such foods? These are the questions every Mess Sergeant and cook would like to have answered. They would like to have the conditions remedied, especially in the matter of coffee."

ONE MILLION NEW TESTAMENTS FOR THE ARMY AND NAVY.

The American Bible Society has issued since May (or is issuing) three-quarters of a million Bibles, Testaments and "Portions," single books in various forms and editions for American soldiers and sailors. Its presses running sixteen hours a day still cannot keep up with the demand. It has now agreed to furnish the National War Work Council of the Y. M. C. A., at its urgent request, one million 18-cent Testaments, and has just signed contracts with responsible firms to produce these books. They are to be delivered to the Y. M. C. A. FREE OF ALL COST on condition that the Y. M. C. A. will judiciously circulate them among the soldiers and sailors. The Y. M. C. A. has been given "official recognition" by executive order of the President of the United States as "a valuable adjunct and asset to the service." "Officers are enjoined to render it the fullest practicable assistance and co-operation."

By this agreement the Bible Society becomes responsible for furnishing a million Testaments: The Y. M. C. A. for distributing them wisely. This will largely prevent duplication and guarantee wise distribution. But the Bible Society has exhausted all its reserve funds and must therefore now raise at once $180,000 by special gifts. To this amount must be added at least $650,000 to cover cost of the books already produced, and provision must be made for future issues if the war continues. Pulpit Bibles for Chaplains, some whole Bibles for the men, single books, French-English Testaments as a help in learning French in the camps, and probably other Foreign Scriptures are needed.

The Society appeals for at least $400,000 for these purposes. The Y. M. C. A. cordially endorses this appeal and will aid by its influence the effort to raise the whole amount needed; $500 will equip a regiment, $150 a bat-

talion, $40 a company, $10 a platoon, $2 a squad. Let the friends of the Bible and the friends of the soldiers come forward with gifts. The soldiers and sailors are called to the colors. Are we not called to help them to get the strength and comfort which only God's Holy Word can give?

NEW BOOK NOTES.

Heart-to-Heart Appeals. By William Jennings Bryan. This book contains the cream of the lectures and speeches given by Mr. Bryan during his eventful and picturesque career. **Fleming H. Revell Company, New York, $1.00 net.**

Whatsoever a Man Soweth. By W. Howard Snyder. This book contains two thoughtful articles by a layman who is connected with the Industrial Arts Department of the Public Schools of Knoxville, Tennessee. The first forms the title of the book; the second is on "The Race of Life." The author hopes that they will give strength to those who run in this race of life. They will be helpful to all who read them. **Pilgrim Press, Boston; fifty cents net.**

The Cyclopedia of Temperance, Prohibition, and Public Morals. By Detts Pickett. An exceedingly valuable book for all temperance workers. Packed with information. The editor is the Research Secretary of the Board of Temperance of the Methodist Episcopal Church. There are 400 pages to the book. Despite the size and the value of its contents it may be had for fifty cents, postage five cents, of The Methodist Book Concern, 150 Fifth Avenue, New York; or 5 City Hall Avenue, San Francisco.

The Stuff of Manhood. By Robert E. Speer. This book contains the Merrick Lectures for 1917 at Ohio Wesleyan University. They treat of some of the elements of character of which men stand specially in need of today. Mr. Speer believes that the Kingdom of Living Love and Brotherly Goodwill is to be set up on the earth, and that it can be only by and through the triumph of true ideals in personal life and character. Hence, the lectures and the book, the topics of which are: Discipline and Austerity, The Conservation and Release of Moral Resources, An Unfrightened Hope, The Joy of the Minority, The Life Invisible. Fleming H. Revell Company, New York; $1.00 net.

Missionary Education in Home and School. By Ralph E. Diffendorfer. The author has had fifteen years of study and work in the field of missionary education, and sends forth a valuable book. Part first is devoted to Principles, and there are chapters on: The Aims of Missionary Education, The Significance and Cultivation of Friendliness, The Awakening and Extension of Sympathy, The Development of Helpfulness, Learning How to Co-operate, Stewardship and Generosity, Training in Loyalty to the Kingdom, The Sense of Justice and Honor, The Materials of Missionary Education. Part second is devoted to Special Method. Here there are six chapters with valuable suggestions for the missionary education of children of various ages—a chapter dealing with those under nine, and other chapters dealing with other ages up to eighteen. Chapters follow relating to the missionary education of young men and young women and of adult men and women. We commend the book to pastors and missionary societies in all the churches. **Abingdon Press, New York; $1.50 net.**

The Supernatural or Fellowship With God. By David A. Murray, D.D. We quote from the preface: "Different ages have had different religious problems. Once it was the question of Monotheism. In the early Christian centuries it was the Person of Christ. At the Reformation it was the immediate access of the soul to God. Today the great contest seems to be along the line of Naturalism. Science in the past century and a half has made enormous advances throughout the whole range of secular knowledge. It has demanded universal domain. Religion has refused to be included on the same plane as other knowledge. It has demanded universal domain. Religion has refused to be included on the same plane as other knowledge, and science has retaliated by either ignoring it or denying its validity. Especially have its supernatural postulates been most confidently challenged. What will be the outcome? Can religion again make good its ancient isolation in a world with which science has nothing to do? Will science succeed in annihilating belief in the supernatural, and be able without it to build up in its own domain a satisfactory religion drawn entirely from natural sources? Or will it be possible in some way to give religion, just as it is, with all its supernatural features intact, a recognized standing and established place in the world of scientific thought? Can it be co-ordinated in its present form with all the rest of the discovered universe facts in one unified consistent system? It is confronting that situation that the following studies have taken up this most difficult question of the place of the supernatural in religion and in the universe scheme. **Fleming H. Revell Company, New York; $1.50 net.**

New Thought Christianized. By James M. Campbell, D.D. This is the most recent book by our Dr. Campbell of Southern California, whose writings many of the readers of The Pacific have read for years with great pleasure and profit. This will be found to be a timely and helpful book. An attempt to define New Thought in the terms of Christ's teaching is the underlying idea behind the little book. The author points out that, too often, the exponents of New Thought lose sigh of the immense influence of Christ and his teachings, in the effort to show that they are indeed following after the latest discoveries in the realm of mentality. As a matter of fact, the teachings of Christ, when applied one after the other, may be found to fit our modern problems no less closely than they did those of Palestine, two centuries ago. This is the keynote of Dr. Campbell's contention, which he clearly and logically sets forth. Take for example, he says, the fundamental doctrine of New Thought—affirmation. In the teaching of Jesus, affirmation played an important part. He seldomed reasoned; he affirmed; he declared. His seven "I am's," in which he discloses his real selfhood, are seven personal affirmations. He himself was God's great affirmation. "In him was was yea"—the full and final affirmation of God touching things spiritual and eternal. Similarly the author takes up in their turn other important phases of New Thought, showing their close relation to Christianity. He does not contend that all adherents of the later school have lost sight of this relation; but he indicates an undeniable tendency of the prevailing thought within the circle of modern cults manward rather than Godward. He shows that too much emphasis is being placed upon the ego, and not enough upon the infinite power behind it, which alone makes possible its power. **Thomas Y. Crowell Company, New York; $1.00 net.**

It is truly wonderful how God can use little things for accomplishing great purposes. This should encourage us to think that he will have something for us to do.

A GREAT CHURCH CONGRESS IN RUSSIA.

The Orthodox Church of Russia is holding an Ecumenical Congress in Moscow. It is "empowered to reform the Church within the limitations prescribed by the Holy Writ and by the dogmas, canons, and traditions of the Church." The Congress is expected to sit continuously for two months, completing its labors before the convocation of the Constituent Assembly, to which body the proposals of the Congress for the future interrelations of church and state will be submitted for confirmation.

A large number of reform bills have been laid before the Congress, prepared since the revolution by M. Lvoff, who recently retired as Procurataor of the Holy Synod, and all of which had been given provisional sanction by the Synod. The underlying principle of the reform is that the Church, while remaining established and closely linked with the state, will be entirely autonomous. This is in accord with the vote of a conference of clergy and laity which me early in the summer. The Church, as heretofore, will receive monetary support from the state, the Church property where not managed for profit-making purposes will be free from taxation, the clergy will be absolved from military service, and the departments of state will observe the Church holidays.

In relation to the family, the Church will retain its present priority and official position. Its registers of births, marriages, and deaths will be legally valid; its divorce decrees will hold good, and it may consecrate a marriage in which at least one of the parties is Orthodox.

Another reform ready for submission regulates ecclesiastical jurisdiction. Another project is for the reorganization of parishes, while another regulates the ownership and administration of church property, reforming the management, enforcing better bookkeeping, and providing that the property of parishes and monasteries shall be alienable only with the consent of the higher church authorities.

Another bill is for the reform of monastery and church services, and provides for the establishment of monastery libraries, for the higher education of monks, and for monastiv missionary work. The education of priests is a radcal form of modern spirit. The training colleges for priests are placed on the same level as secular secondary schools, and the same standard of general education will be required from candidates for the priesthood. A new theological institute also is proposed.

Present expectations are that the reform movement will reach its height by the revival of the All-Russian Orthodox Patriarchate, which has been in abeyance since the days of Peter the Great. Great interest is displayed in the proceedings of the Congress, and hope is expressed that the reformed and respiritualized Church will operate as a stabilizing influence, attracting and concentrating the patriotic elements and tendencies, as during the national crisis early in the seventeenth century.

If you wish to appear agreeable in society, you must consent to be taught many things which you know already. —Lavater.

If wrinkles must be written upon our brows, let them not be written upon the heart. The spirit should not grow old.—James A. Garfield.

Since I am to have an eternity in which to praise my heavenly Father, I should begin to practice my expressions of joy and delight here on earth.

MRS. H. H. ATKINSON, JUST RETURNED FROM TURKEY, SPEAKS AT MARTINEZ.

Speaking quietly and dispassionately, yet with an earnestness which showed that her whole heart and soul was and still is, in the work which she did for the cause of humanity, to which her husband died a martyr in Turkey, Mrs. H. H. Atkinson, widow of the American surgeon who died a victim of typhus a year ago last Christmas, addressed the mid-week meeting of the Congregational Church at Martinez, Wednesday of last week. Through her entire talk there ran an undercurrent of modest heroism. The things which Mrs. Atkinson did seem at this distance heroic and calling for fine courage but she related them just as though they were a part of the ordinary day's work and they had to be done anyway so she went ahead and did them.

Mrs. Atkinson went to Turkey with her husband seventeen years ago and the last four years has been spent entirely in hospital and relief work. She personally met and became well acquainted with Enver Pasha, the Turkish Minister of War, who later conferred a decoration, the coveted medal of honor upon her 14-year old son as tribute to the splendid work of the lad's father and General Von Faulkenstein, the German commander-in-chief of all German forces in Turkey and the Caucausus. During her entire life in Harpoot, Mrs. Atkinson stated that she was treated by the commanding officers with consideration and shown every mark of courtesy, especially after the death of her husband.

At the American hospital which Dr. Atkinson established, 20 beds were at first set aside for the military, later 60, then 200, and finally the entire hospital with the Americans of course continuing in charge until Mrs. Atkinson left last May.

Mrs. Atkinson stated that the Armenian movement was political rather than religious, as all of the persecutions up to that time had been. It was most skillfully planned and cunningly executed, she said, but as to just who was responsible for it, she said that opinions yet differ and in her judgment probably always will be at variance. "The wickedest man in Turkey," she said, "and the man who seemed to glory in carrying out the orders appeared to be my friend after the Doctor's death and gave me every protection. He even went so far at one time as to grant me the lives of all our Armenian friends who were in prison and who were condemned to death. When he left, though I knew he was a bad man, yet it seemed almost as though a friend had gone."

They called her party "The Lucky Party" because of the courtesy and thoughtfulness shown all the way to Berne. Even the train carying the diplomatic party was not as well treated. Speaking of the H. C. L. Mrs. Atkinson said "the bread I bought for our lunch, I paid $1.20 a loaf for and when the Austrians held us up in Constantinople and we feared that we might have to spend the winter there, we bought some flour at only $110 a sack."

On the steamer en route to New York from France Mrs. Atkinson met a French general and Colonel who were coming to the United States to aid in the training of the American armies. The officers were attracted to the traveller because the baby one day began to sing the "Marsellaise" at the top of her voice and all the way across Mrs. Atkinson and her children received every courtesy at the hands of the French army officers.

Dr. Atkinson went to Turkey as a medical missionary. At that time there was no hospital at Harpoot or any medical—i. e., American—work there. His work was all done in crowded quarters from a dispensary. Later a large tract

of land was secured and a fine modern hospital erected thereon, largely through the doctor's personal work. At the outbreak of the great war his hospital was seized by the Ottoman government for military purposes. He was ordered to leave and they would confiscate the entire property. "No," he said, "this is an American hospital, and I am the American surgeon in charge. I will handle your military cases and if you insist none but military cases, but I stay here in charge!" This was finally permitted. Later the work was taken over by the Turkish Red Cross—or Red Crescent—Dr. Atkinson still in charge of the hospital and Mrs. Atkinson as superintendent of nurses. Their life has been crowded with medical and rescue work, as many as 150 patients at one time in the hospital. Under the heavy strain Mrs. Atkinson broke down, but recovered under skillful care, then the doctor contracted typhus and died after but a few days' illness.

One of the last letters his mother in Campbell received told of his securing permisison from the Vali Governor—and going out to a detention camp where many poor Armenians were held on their deportation to the desert, and rescuing 30 of them—he wrote: "It was a heartbreaking work to choose the 30. All were sick, starving, friendless and homeless." Finally they were selected and the pitiful procession started slowly back to the hospital and safety, where the doctor already had over 100 sick and wounded under his personal care.

After a short visit with her brother-in-law, Rev. George E. Atkinson and family here, Mrs. Atkinson and her children left Thursday morning for Campbell, where they will visit Mrs. Atkinson, Sr., before returning to Oberlin, Ohio, where she expects to make her home.

A MISSIONARY LETTER FROM CHINA.

(For several years Miss Grace Agar, daughter of Mr. and Mrs. James E. Agar, of Alameda, has been engaged in missionary work in China. The following letter recently received from her will be read with interest by many of the readers of The Pacific.—Editor.)

When I came to Li-chiang three months ago I rejoiced to see what the Lord has done in this region during the four years the "Pentecostal" friends have been here: Two churches started; three outstations, in cities; one, two and four days from here opened; five or six evangelists trained for work, four of whom have the baptism of the Holy Spirit; many people have heard the gospel and are convinced of the truth of it. Oh the missionary work is a blessed work. The joy, set before Him, of bringing many sons to glory!

A half Tibetan evangelist who speaks Chinese, Tibetan and Na-shi (aboriginal tribes' language) is baptized in the Spirit. He is supported by a hard-working servant girl in England.

I lately spent three weeks at our outstation at Hohchin, riding for a day on horseback. I boarded with Mr. and Mrs. Lii and three boys, the Spirit-filled- Chinese workers in charge of that station. They are such a nice family working for Christ. The people there listened so well to the preaching in our evening meetings and out on the street in the street meetings, and out in the villages the crowds gathered to listen, also at the markets and religious fairs. Many opportunities for Christ and our joy is great that we can work here in this wide field for Christ!

Many Tibetans come to this city. We visited their camp with their many horses staked to the ground. Some came and listened to the Gospel; many were too busy gambling in a group on the ground. Fierce, large dogs, tied to their bundles of goods, kept people at a respectful distance. They were friendly to us—the Tibetans—and we showed them a picture of two roads, a broad one leading to hell, on which idol worshippers were traveling, and a narrow one leading to heaven with Christ on the Cross. The Chinese especially are greatly improved by this picture and it always draws a crowd as we hang it up out of doors.

A Christian Tibetan woman in this city keeps an inn, and witnesses for Christ to her Tibetan guests whom she helps in buying and selling.

We spent six days camping on the top of a high mountain, the road going up hill for nearly 13 miles. It was a long, steep climb. I rode and walked in turns. We camped near a large Buddhist temple where people gathered from far and near, from places we may never have a chance to visit. The opportunity was great. We lived and preached in tents—an old Xian man and a boy to cook our food over the camp fire; also a Chinese widow went along. She preached with real courage. This dear soul lost her home and land because she accepted Christ, but values Christ more than this world's goods.

The people listened well and bought all the cheap Gospels we had brought and wished for more. Many hungry souls heard the Gospel for the first time and some looked so surprised when we said Buddhism and idols were false and Christ the true God. The enemy was angry. The priests were stirred and tried to oppose and hinder us.

The view from the lofty height was worth seeing, the many hills stretching off one after another and the valley studded with villages far below.

It was sad to see crowd after crowd of earnest Buddhists with songs, praises and uplifted faces coming up the mountains to worship at the temple, some prostrating themselves every ten steps of the long, hard mountain climb. What a counterfeit of all we value of praise to the True God!

It was sad to see a poor tribesman beating a brass "lo" and dancing wildly around the ground influenced by a devil. Many get demon-possessed. There were three nights of revelry and we heard demon-possessed ones chanting. Many are demon-possessed—the men wearing a red bag and the women a round iron disk to show that they are witches and wizards. I marvelled that these people cling so to Buddhism when they can see what its fruits are, and we were fired to speak more earnestly to try to deliver some from the enemy's net.

A poor tribesman living in a booth of branches lost his big knife, his treasure and only means of support, as he uses it to cut wood and sell and to burn to keep himself warm cold winter nights. Our tribesman cook found it and was happy over his find as he is very poor. We knew to whom the knife belonged and finally got the cook willing to return it. When the owner came to our tent door we asked him for the loan of his knife. With an uncomplaining, patient smile he said in a low mellow voice that it was lost. We told him we had found it and how his face lighted up with joy and gratitude as the cook showed him his lost treasure. He must have told the story to his people, for they came in numbers with very friendly looks, and though we cannot understand their language we told them in gestures not to worship idols but worship the God above, and they listened with opened hearts. The cook was made happy by the promise of a new knife in place of the one he found and had to return.

I expect to take a trip to a Tibetan city soon. D. V. Will be there when you receive this, no doubt. You ask if I speak Tibetan better than Chinese—I did when I left Kausu Province, but these last three years of much speaking the Chinese have caused my Chinese to go ahead of the Tibetan. But from now on I will speak more Tibetan no doubt.

Besides the Chinese and Tibetan there are about twenty aboriginal tribes speaking different languages in this region. Chinese is understood by some in each tribe, I believe.

This is a lovely region for scenery—the most beautiful part of China. Rising over the warm plain full of beautiful roses, streams and trees, is the lofty white-topped mountain of eternal snow finer than anything in Switzerland, Mrs. Scharten, my fellow worker says. God's voice in that white beautiful mountain is not heeded by the heathen who long ago rejected God as revealed in nature, as the Epistle to the Romans tells us, and turned to idols! Not far from here the great Yang-tse rived flows, sweeping clear across China.

GRACE C. AGAR.

ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Congregational women had another day of rare privilege Wednesday, September 5th, when they assembled at the First Congregational Church, San Francisco, to hear the fine program, which had been prepared by Mrs. E. V. Krick, for the forty-fourth annual meeting of the Board. It is interesting to note each year the scores of familiar faces, many of them from a distance, who come for this annual treat.

"The Call of the Hour" to our constituency was for more loyalty, more effort, that the soldiers of the Cross, who are carrying the Banner for us may be kept at the posts of duty, even though it now costs much more to keep them there, owing to war conditions.

The devotional service of the morning was led by Mrs. W. F. Kroll, who gave us many beautiful thoughts from "The Meaning of Prayer," a most valuable book by Harry Emerson Fosdick. The Master spent much time in prayer; the great world reformers have been great prayers, and the hope of the future depends largely on the prayers of Christians.

The first report of the morning was that of the Treasurer, Mrs. W. W. Ferrier, who has a way of making figures seem like friends, and so fascinating and useful are they that we wish they were more numerous. We are grateful when we can meet our pledges, but soldiers like to advance, not retreat, and if every Congregational woman did her "bit," we could move steadily forward.

The Recording Secretary, Mrs. F. F. Barbour, told what the Staff at Headquarters had been doing throughout the year: many all-day meetings, endless correspondence, much committee work.

"The Call to Action" came from the lips of Mrs. E. R. Wagner, our faithful Foreign Secretary. We almost live with our missionaries, as she gives us vivid pictures of them, whether in China, Japan, Turkey, or India.

Rev. Ralph B. Larkin gave a review of one of the new Mission Study books, "The Lure of Africa." It bids fair to make the Study Classes this Fall more interesting than ever, and surely Africa will not always be called "The dark continent."

Miss Elizabeth Benton, our Office Secretary, told of "First Aid" for Leaders. At Headquarters, 417 Market St., she holds a veritable Quartermaster's supply of books, leaflets, literature of all kinds, helpful for Mission Study Classes, Sunday-schools and Auxiliaries. The Woman's Board of the Pacific has some fascinating material about our Union Kindergarten Training School, especially adapted to Sunday-school and Young People's work.

The leaflets tell much about Foochow, about Miss Bertha Allen of California, whom the Board sent out a year ago; about the new land we hope to purchase; and shows pictures of tiny Chinese tots enjoying the same games and songs our own little ones love. U. K. T. S. also means U. Kan Take Shares in this "Kingdom Building."

There are to be three teachers associated in the Kindergarten Training School. Miss Lacy, whose name in Chinese means "work"; Miss Jacobs, whose name means "together," and our own Miss Allen, whose name stands for "peace and joy and happiness" among the Chinese people, is our reason for presenting this series for the Fall study. Superintendents and teachers can obtain full information about this Series by writing to Miss Elizabeth Benton, 417 Market St., S. F.

The "Quiet Hour"—even more necessary in these stirring war times—was conducted by President Charles S. Nash of the Pacific School of Religion. He urged us to often say, "My country," and to increase our devotion to it, as there was danger of losing sight of our own country in our vision of the world. Each of us must make the utmost contribution—must do our bit to make the arms of the nation strong. Hundreds of thousands are not making their contribution to the unity of our nation, to make it solid and strong to forge ahead. We are in this war for no small end; not for territory, not for fame, but for democracy against autocracy—for one great principle of human life. We shall not fail, because we are thinking and praying about doing a great and noble work. We must see the war through to the finish, but must not neglect the work at home, or on the mission fields, for that will never finish.

At noon-time, a war-time luncheon was served, which about two hundred enjoyed. A young lady had carried out the patriotic note of the day, by decorating the tables with garlands and flowers of red, white and blue, and at the guests' table, where were seated missionaries from Japan, Turkey, China, India and Micronesia were the flags of all nations.

During the luncheon it was an unexpected pleasure to listen to Dr. Karmarkar of Bombay, India. In her native costume, with golden bracelets on her arms, and her black hair smoothed back from her brow, she was an Oriental picture. Her serene face revealed the peace of God in her heart, and quietly, but eloquently, she plead for our interest in the women of India, especially the poor, sad, neglected, unfortunate child-widows. No matter how young the child is when her husband dies, her jewels and ornaments—dear to every feminine heart in India—are torn from her and usually cremated with his body; then at 13 years of age her head is shaved, and for the rest of her life she must be an outcast.

Dr. Karmarkar was educated in this country and conducts a dispensary in her own home in Bombay. She is on her way to Boston to attend the Golden Jubilee of the Woman's Board.

At the beginning of the afternoon session, our loyal friend, Mr. Samuel D. Mayer, presided at the organ, and inspired his audience with the National anthems of four of our Allies.

The President, Mrs. R. B. Cherington, led our thoughts

along patriotic lines during another devotional hour. She said, in part—the supreme call has come. We must all work together for humanity against oppression and cruelty. The country needs the service of every man and woman. It does not mean that we must drop the old, but re-arrange our lives so we can do the new things, in addition.

Mrs. B. M. Stitch sang in her inimitable way, "The Star-Spangled Banner." Following this stirring, patriotic song, Mrs. E. V. Krick stepped to the front of the platform, and in a few well-chosen words presented Mrs. Cherrington, the retiring President, with a tiny gold-enameled flag. It was a little gift from the Directors, in appreciation of nine years of efficient leadership.

Our own missionary, Miss Mary Florence Denton, of Kyoto, Japan, told us about the work at The Doshisha, the only Christian University in Japan. How gratifying to hear her say that the Girls' Department would have been given up sixteen years ago but for the support given to it by the Woman's Board for the Pacific. She told of many of the graduates and what positions of power they hold in many parts of the world. One is the wife of the Japanese Ambassador at Moscow; another, the wife of a prominent banker in Paris; and many are wives of doctors, military officers, pastors and educators throughout Japan.

The Victoria Cross has been given to two Japanese; Japan has the finest Red Cross Society in the world, and if Japan can only be brought to Christ she will be a grand Ally.

How gladly we welcomed Miss Edith Parsons from Brousa, Turkey. She had come straight from the front, having been in California but five days. Five years ago she went from Saratoga to teach in our girls' school. With the sound of guns in their ears, at times, and continuous relief work to be done, the school work has gone on without cessation. It was necessary because of the very high cost of food, to give up the boarding department, but the attendance of day pupils has been large. Miss Parsons said she had been asked "if there was anything left in Turkey." She replied, "Much, very much," and "plenty of missionaries." There is a large American colony in Constantinople; Robert and Constantinople Colleges are to be opened this month. Beirut College also expects to open, and there are more missionaries there than have come away. Food prices are higher in Syria than anywhere else. As all our missionaries at Brousa have been called home, there will be no school this year; the Government has taken the buildings, and all the furnishings have been stored in the homes of friends. Everything is stripped of workers and money; it was hard for Miss Parsons and Miss Annie Allen to leave, but they feel that the responsibility which has been put on to the native Christians will doubtless be the means of developing them. A native teacher left there sends word that she realizes now something of the burden the missionaries have carried, and she is sorry she ever added to the burden.

Turkish friendships with our missionaries remained strong and firm to the end. Reconstruction is coming. Work is not finished out there, and never will be, until Turkey is won for Christ. And "it is nearer than any one has faith to believe." A young Turkish officer, who had received some education in a Christian College, and had knowledge of the Y. M. C. A. said: "You will never know how many times Turkey has stretched out her hands toward your school, and then thoughts of America held them back." Miss Parsons said we never could know what the American name has stood for in the way of safety, hope and courage.

Rev. F. W. Macullum brought us news from the Caucasus, a small, but important place in the history of the world. The people are hungry for the Word of God. Dr. Macullum has been there recently in the interest of Relief work. Three hundred thousand people in a barren country, in need of everything. Refugees, living on charity, for any length of time, lose all self-respect. Work has great moral value. They have given work to 15,000 women; cared for very small children; given mothers of new babies clothing and money for food, and supported 5,000 orphans. But what of the remaining thirty-five thousand orphans, utterly destitue? They look to the American Board and Women's Boards for physical relief and spiritual guidance.

At the close of another "perfect day," all missionaries present were invited to the platform—one from Japan, five from Turkey, three from India, two from China, and one each from Alaska and Micronesia responded to the call and each told of the joy of service in her chosen field.

Miss Goodsell, a Student Volunteer, expressed her desire to go some day to the foreign field.

Mrs. Wagner and Miss Barrett of the Southern California Branch, drafted and presented resolutions as follows, which were adopted:

Resolved, That our hearty thanks be extended to the First Congregational Church of San Francisco for the use of their fine building, for the music and luncheon, and for the hospitality also shown in the warm welcome upon entering, and so beautifully in the decorations, particularly those of the dining hall, all carrying out most effectively the theme of the hour.

Resolved, That we are most deeply grateful for the safe return of our missionaries from war-torn Turkey, for the presence of Miss Edith Parsons, our youngest missionary in that land which has held our interest since the first organization of our work, and also for the privilege of having with us, Miss Mary Denton, our valued teacher in the Doshisha Girls' School.

Resolved, That we express our appreciation of the splendid service Mrs. Cherington has so freely given us through this long and difficult period. We are mindful of the weary miles of travel, of the expenditure of time and energy, and of the self-sacrifice and unfailing patience with which she has pushed the work which has so grown under her supervision. We shall follow her with sincerest sympathy, and shall continue to count upon her co-operation in all we are called to do.

Resolved, That we would render thanks for the beautiful lives and devoted service of those who have this year received their coronation: Mrs. Susan Talcott Fisher was associated with our Board all these forty-four years, as charter member and as Vice-President, and to the last was a constant inspiration by her gifts and her prayers, and she has given to us and to the world a rare legacy in the lives of her children, so remarkably prominent in Japan, India, and in the United States. Miss Laura North Richards has so imbued us with her own radiant spirit that words cannot express what her life has meant and what her influence will continue to be in the community where she made her home, in this center, and all up and down our Coast wherever our Branches work.

Resolved, That in view of the present world conditions, we consecrate ourselves anew to our work, striving to safeguard our country's ideals, to uphold our workers in the field, and by our gifts, our prayers, our time and our influence, seek to hasten the time when the world may be won to Christ.

Resolved, finally, That facing the "call of the hour," we go out with this prayer:

"Grant us the will to fashion as we feel,
Grant us the strength to labor as we know;
Grant us the purpose, ribbed and edged with steel,
To strike the blow.

"Knowledge we ask not—knowledge Thou hast sent;
But, Lord, the will—there lies the bitter need;
Give us to build above the deep intent
The deed, the deed!"

The closing prayer was by Rev. B. C. Preston of Palo Alto.

TWO GREAT DAYS IN THE CONGREGATIONAL CHURCH OF SANTA BARBARA.

These were Sunday and Monday, September 2nd and 3rd. They were days of the usual sort in that sunny dale—clear, pure ocean air, perfect temperature with a gentle, cool breeze coming to greet you and fan you, if, perchance, you were beginning to perspire. It was the jubilee of our church—the fiftieth anniversary of its organization, the first Protestant church not only, so it was said, in that city, but in the whole county of which it is the capital.

The anniversary services occupied both the morning and the evening of Sunday; while between these in the afternoon the Japanese daughter-church dedicated its new meeting house, which consists of a fine little chapel in front, and runs back some fifty feet or more with rooms in which, at a fair rental, individuals and even small families may find, or may found, Christian homes.

At both the morning and evening services the music, both vocal from a large chorus choir and instrumental, was of a high order, and the hymns were sung heartily by the large assemblies.

The only sermon was given in the morning service by Rev. Dr. Kenngott, friend and helper of all our churches in Southern California. The subject as announced was "The Function of the Church in Modern Society," which afforded the preacher a wide range of practical suggestion wise with the wisdom which is from above. I wish that it could be published and read in all our churches.

The evening service had an earnest address from Rev. H. Wikoff: "The Vision of the Church," and a model historic paper by Mrs. W. B. Metcalf covering as completely as possible the earlier history of the church, but making slight reference to the achievements of later years—the erection, for example, of their present fine edifice—the time-limit, probably, having been reached when the earlier and more dimly remembered events had been set forth.

On Monday evening the jubilee meeting was held with a very wide and extended program, all of which would have been interesting but much of which was omitted through lack of time. It was natural and perhaps inevitable that to me, and as it seemed to me, to all others, the reminiscences briefly given respecting the missionary work carried on, with aid from the A. M. A. by this church, among Chinese and Japanese, had a special interest. A Japanese brother from Los Angeles gave us a piano solo, so brilliant and inspiring that one could not wonder that some have called him the "Japanese Padarewski."

The service was closed and really crowned by an impromptu address, called forth by Pastor Greenfield, from Mrs. J. P. Stearns, a mother in our Santa Barbara Israel for thirty years or more, but now a pillar in our church at Sonoma. Reminiscences full of life crowded themselves to her lips and held fast the attention of us all. They made some of us veterans live over again in the crises of the past; the great achievements and not less the mistakes and apparent disasters; the ministries of some "men of renown," who had led and fed the flock—"shepherds after God's own heart." And at the close she referred in a few thrilling words to the present struggle for world-wide righteousness and liberty, such as fitly closed the jubilee of that embodiment of Christian Democracy—a Congregational Church.

The dedication service in the afternoon was one of sacred interest. Happily the expenses of the erection of the building—about $4,600.00, all told—had been so far provided for that we were not called to a struggle to meet pressing and imperative demands. The pastor, Mr.Bauno, has done and is still doing, a fine work among his countrymen.

The writer of this suffered the loss of the Sunday evening service in order to address the Japanese, and afterwards the Chinese, in their mission houses, on "What It Costs to Be a Christian, and Does It Pay?" Two Japanese —a gentleman and a lady—were baptized. There are fifteen more who signed the cards at a recent evangelistic service, and of whom it is hoped that after careful instruction they will seek baptism. W. C. P.

NOTES AND PERSONALS.

The Rev. Albert W. Palmer has been called to the pastorate of Central Union Church, Honolulu.

Fifteen persons were welcomed into fellowship by First Church, Berkeley, last Sunday, fourteen coming by letter.

Bethany Church, San Francisco, received seven members last Sunday, three on confession of faith.

The first of this month the Rev. C. H. Stevens finished five years with the church in Redwood City. During that time 195 persons have been received to membership. At the recent communion service four were received.

At the Bay Association meeting this week three delegates were chosen for the National Council. Professor John Wright Buckham of the Pacific School of Religion; Mrs. E. A. Evans, president of the Woman's Board of Missions for the Pacific; Rev. Kunio Kodaira, pastor of the Japanese Union Church of San Francisco. Dr. Van Horn was elected a delegate at the meeting earlier in the year. The State Conference will be represented by the Editor of The Pacific and by Secretary Wikoff of the Church Building Society.

Ohio Congregational News says concerning the Rev. Dr. Patton, who is to enter on the pastorate of the First Congregational Church of Los Angeles the latter part of October: "Dr. Carl S. Patton of Columbus has resigned and accepted a call to succeed Dr. William H. Day as pastor of the First Church, Los Angeles, Cal. The call is a recognition of the splendid abilities of Dr. Patton and the church is to be congratulated upon securing so popular and able a leader. Dr. Patton has endeared himself very greatly to the Congregational fellowship of Ohio. He has with modesty but with splendid ability and statesmanship accepted his place of leadership in the affairs of the Conference. His messages have been stirring and illuminating. His co-operation has been all that could be asked or desired. His fellowship has been marked with peculiar brotherliness. While we in Ohio believe that no more commanding pulpit could be offered than Columbus First, which exerts so great an influence in the affairs of the commonwealth

and world field, which Dr. Patton so ably filled, nevertheless, every Ohio pastor and the very large number of friends whom Dr. Patton has made in the churches of the state wish for him very great success in his leadership of the commanding church in the Southwest."

The Rev. Dr. Stauffer will enter on the pastorate of the First Congregational Church of San Francisco the first Sunday in October. Dr. Silcox, formerly of California, now of Canada, wrote in a recent letter to Deacon Morse: "I am glad that the church was gratified with the supply I commended, that you have called him as pastor, and that he has accepted. That this will be good for the church I am strongly assured. Dr. Stauffer is gifted in many ways; he is a genius in conciliation, can get along with people, even cantankerous ones, and that is an art not taught in the theological seminaries. People like him—all sorts of folks like him—staid Presbyterians, emotional Methodists, critical Congregationalists, and the great unwashed, unbaptized crowd outside—the crowd we have not thought of enough, or cared for enough, and whom he does care for and can minister to as only here and there a preacher does or can. I predict a very useful future for the First Congregational Church of San Francisco with Brother Stauffer in the pulpit. I hope the people of the church will co-operate with him in welcoming the outsiders who will not want to be insiders. The common people, the people who elected Lincoln to the Presidency and whom Lincoln loved, will hear Stauffer gladly, and be profited by what they hear; he will make religion reasonable and understandable to them, and they will come and hear him, and the First Church will be a lighthouse to lure lost men and women to the haven of recovered manhood and restored womanhood."

A San Diego reader of The Pacific writes that it has not taken long for the Rev. Roy H. Campbell "to get in the middle of a big-sized job." The following from one of the daily papers of that city will show what the job is: "At the last meeting of the San Diego federation of churches, Roy H. Campbell, who has recently come to this city as one of the Y. M. C. A. war camp secretaries, was elected the executive secretary of the organization. An office has been opened in the Spreckels' building and a 'phone installed so that the entire Protestant Church membership in this city can be kept in constant touch with the central organization. Already plans have been outlined for the work of the next six months. Mr. Campbell states that the whole force of the allied Protestant churches is to be put behind a vigorous and comprehensive program for the men in the army and navy who are in striking distance of this city. The leaders of the moral and religious life of other cities who have made a conspicuous success are to be invited to San Diego and great theater meetings will be held down town for the men of the service. In addition to this social events and entertainments are to be scheduled and a generous hospitality from every quarter will be extended to Uncle Sam's fighters. Through this central organization the work of each church is to be scheduled so as to avoid conflicts, and to present a program which will fit into the plans of all other churches. The regular lines of activity will also be carried forward covering the comity, welfare and social betterment work. Geo. W. Marston is president of the organization."

When a man finds not repose in himself it is in vain for him to seek it elsewhere.

God does not comfort us to make us comfortable but to make us comforters.—J. Jowett.

POMONA.

After an absence of seven weeks, during wihch time he has been resting and studying at Big Bear Lake, in the San Bernardino mountains, the pastor, Rev. William Orr Wark, was in his pulpit on Sunday, September 9th. During his absence Rev. M. G. Papazian of Fresno, supplied one Sunday, Rev. E. H. Price, a member of Pilgrim Church, one Sunday, and on five Sundays services were conducted by the Assistant pastor, Rev. William Norris Burr.

Three persons were received to the membership of Pilgrim Church on Sunday, September 9th—two on confession and one by letter. The two uiting on confession were Mexican converts, coming through the Spanish mission connected with Pilgrim Church.

The evening of September 9th was devoted to a service commissioning Miss Jessie Bissell for missionary work in Mexico. Miss Bissell is the daughter of Rev. and Mrs. Henry M. Bisell, who were for many years connected wth the work of the American Board in Mexico, but who for some years past have been laboring among the Mexican people in and around Pomona, Ontario and Chino. She is to teach during the coming year at the mission school in Hermosillo, Mexico.

PETALUMA.

The annual meeting and the annual dinner of the First Congregational Church of Petaluma were held on Wednesday evening, September 5. There was a large attendance. The reports from all departments were highly pleasing. The report of the treasurer showed that $3,759 had been received and disbursed.

The election of Prof. Edward L. Lippitt as organist and choir-master was ratified with great enthusiasm. He is one of the finest pipe-organists on the coast.

For the second time since Mr. Farrington became pastor his salary has been increased—a fine tribute to efficiency and popularity.

WEDDING ANNIVERSARY CELEBRATED AT SAN JOSE.

At the Congregational Church, San Jose, on Saturday evening, August 25th, Rev. and Mrs. E. A. King celebrated their twentieth wedding anniversary. It was a church social in form and held in the parlors of the Parish House. During the evening one of the little girls of the Primary Department presented Mrs. King with a beautiful basket of roses and ferns, in which were hidden two new twenty-dollar gold pieces, the gift of members of the church and congregation. The social was very largely attended. An interesting musical program was rendered and refreshments served.

God has enough for all, but not all have enough. Do you ask why? Often the reason may be because they do not rightly relate themselves to him.

Conscience is a great ledger book, in which all our offenses are written and registered, and which time reveals to the sense and feeling of the offender.—Burton.

Every duty well-performed will open wider spheres of usefulness. Fidelity in the lesser proves fitness for the larger task. God can not trust a man with a great work who has neglected a small one.

For The Children.

"I LIKES FOR TO HUSTLE."

He was only a deformed boy employed by a large grocery, but his face was so sunny and his "good-day, lady," always so cheerfully slipped from his lips that he seemed to leave behind him a ray of sunshine.

He always came in and out with such a rush, however, that heretofore I have had only time to answer his cheery greeting. So I came to the conclusion—we are so short-sighted in our conclusions—that "the poor deformed boy," as we call him, was unkindly treated, or at least so overworked that he was kept on the keen jump, in spite of his crippled condition. And we wondered, too, how a grocer doing such a thriving business should employ one not able-bodied.

But this morning revealed the why of it, and also that our conclusions were wrong. This time, however, he did not come in with a rush, indeed he was evidently so benumbed with the cold that he could not voice his usual greeting. I readily took in the situation, for it is the coldest day of the season and the wind blowing a fearful gale, and so, after the faithful boy had compared the list with articles brought, said:

"Sit down by the fire and drink this cup of hot soup, you are nearly frozen."

He shook his head, however, and turned to go, when I said: "I will not take no for an answer." Then, with evident reluctance, he took the cup of steaming soup and seated himself to drink it. Meanwhile I voiced my thoughts by saying:

"Yours must be a hard taskmaster to compel you to work so hard that you cannot take time to warm yourself on so dreadful a day."

"O, no, he not care," was the laughing rejoinder, "he all times good to me. I got good boss, for a fact, lady. But this is Saturday, an' I've jus' got to hustle!"

"I don't see how you can hustle any more on Saturdays, than other days," rejoined I, "for you always act as if your life depended on making the most of every moment."

His deformity was more apparent sitting than standing, and my heart was full of pity for him, but he cheerily made answer:

"O, I likes for to hustle, all times. It makes me feel like I some use in the world. I didn't used to think I could do things like other boys, 'cause, 'cause."

The color mounted to the old sad face, which usually accompanies similar deformity, and I made haste to say:

"Why, you are a real hero! Life surely holds much for one who fights its battles as manfully as you do."

He looked pleased as he answered evasively, by saying:

"I think I've got a soft snap to have a chance to hustle, 'cause I'm not big an' fine like other fellows; but it was like this, the other chore-boy—he was my big brother—took sick an' died, an' so the boss said he'd try me for a day or two, 'cause I coaxed so hard, so's I could help mother. You see, he thought I couldn't hustle like Jim, an' he jus' has to have hustlers 'cause he does a smashing business."

Then the brave boy thanked me for what tasted "like mother's soup," and then he added:

"I guess I've got a steady job, an' just think! I'm earning the same's Jim did, an' so I can help take care of my mother, like he did." Then, in a confidential tone he added: "I heard the boss tell someone t'other day that I was a regular hustler! What do you think of that for a—a 'hunchy,' like folks call me sometimes?"

His eyes sparkled as the words fell from his pinched lips, in an exultant tone, but as I took in the situation something so tugged at my heart-strings that I could not trust myself to speak. But the boy who has been made old by suffering understood that silence did not indicate lack of interest, and so, as he took up his basket he added:

"Other days, when I got nothing to do—Jim was awful good to me, but it hurt all times for him to tell me nobody would hire me an' how he'd take care of me—I used to think, think all the time, an' I so wants to die, 'cause I'm like I be, but it makes a fellow forget hissel when he's got a chance to work, like I has."

Then my hero, who might put to shame many who are "big an' fine," caught up his basket as if bent on making up for lost time, saying in a cheery tone:

"Yes, I likes for to hustle!"—Helen Thomas.

THE CLEVER ANTS.

Once upon a time there was a man who had a beautiful garden. Roses grew in it, and hollyhocks and sunflowers, but he wanted lilies more than anything else, and he could not have them because the ants would not allow them to grow. You know that lilies grow out of dry brown bulbs you plant in the ground. Over and over again the man bought these little brown bulbs and planted them, and every time he did it the ants came and ate them up.

The ants thought he was very kind to put those lovely feasts in the ground so often, but after a little while they did not like the things the man put around the bulbs. They did not taste good. One night he put red pepper around the place where the bulbs were planted in nice little rings. One of the little ants got its feet in the pepper and cried, "O, dear me; I'm burned awfully!" Then of course, the other ants stayed away from the red line. They worked all night and dug little roads under the red peper and got to the nice bulb and ate it up.

Next time the man tried tar, and then kerosene, and then snuff, and then camphor. All of them were things the ants did not like; only they climbed over them somehow, or dug under them, or did something very wise. Anyway, they always ate up the lily bulbs, so the man had nothing left in his garden but roses and hollyhocks and sunflowers. He was not really a cruel man, but he began to feel very cruel when he thought of those clever little ants who loved to devour lily bulbs. One night he sat trying to think of what he could do. He wanted to kill every little ant that lived in his garden.

"What do ants like best of anything to eat?" he asked.

"A nice, juicy bone," said his wife.

"All right," he said, "I'm going to give them a feast tonight." Then he laughed, just as the giant laughed when he thought he was going to catch Jack who climbed the beanstalk. "Just wait till you see what I'm going to do!" That night he fixed a wonderful trap. On the ground beside a lily bulb he laid a sheet of sticky flypaper. It was pegged down to the ground, so the wind would not blow it away, and in the middde of it he laid a nice, juicy, meaty little bone.

"Now," said the cruel man, "we'll see what will happen."

And the funniest thing did happen! The man got up very, very early in the morning.

"Come," he cried to his wife and all his little children, "come out to see my ant-trap. I'll wager there isn't an ant

left alive in our garden."

And what do you suppose he found? All the meat and marrow were gone from the nice, juicy bone. The ants had sucked out the sweetness and there was not one ant caught on the fly-paper, not one! They had smelled the nice, juicy bone, and gone to look for it, hundreds of them, then smelled of the fly-paper.

"It smells queer," said one little ant.

"It feels queer," cried another little ant. "It just touched it with one foot, and it grabbed and pulled me so I could hardly get away."

"What shall we do?" said the hundreds of little ants.

"I'll tell you!" cried the queen. Every little ant stopped to listen. "Each one of you must bring grains of sand, and we will make a bridge over that dish that grabs you by the legs. Then, after the bridge is laid, we'll have a grand supper."

And the little ants set to work. They each brought grains of sand, till there were thousands of grains, and there was a beautiful straight road across the nasty, sticky fly-paper. It was wide enough for three or four little ants to travel on at once, so they went across as fast as they could travel. If you had looked out there in the moonlight you would have seen the nice, juicy bone just black with ants. They were tired after their hard work, and they were having a nice supper.

The man stood for a moment, and looked at the well-picked bones, and the wonderful little bridge, and then said: "I guess we won't try to grow any lilies. I am not so clever as the little ants."—Good Housekeeping.

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